

## The Lessons of the St. Andrew's Church Disaster.

## AMUSEMENTS TO-MORROW.

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From our reports this morning the probabilities are that the weather to-day will be clear.

ing of a wall, would become a trap of death, like the Richmond Theatre, which, although burned more than sixty years since, is remembered in the history of appalling catastrophes? Have we a church that would furnish a scene like that in the Cathedral of Santiago a few years since, when thousands of worshippers were killed and wounded because of a panic during service and the impossibility of opening the doors? Are our churches so built and so managed that in the event of a panic they can but

The charge of narrowness is one very commonly made against Christians by those who are not believers or who are liberal in their faith and feelings. Dr. Deems will analyze the accusation to-day, and show that Christians are neither narrow nor insane; but, on the contrary, as Mr. Pullman will demonstrate, they comprehend the significance of the life that now is in its relations to the life that is to be, and with this knowledge they urge their fellow men not to procrastinate the day of their espousals to Christ—the causes and the cure of which delay and the benefits of moral grafting Mr. Alger will present to-day. This moral grafting is what is generally called conversion in Protestant churches, and which Mr. Hawthorne will explain. It is the result of pointing sinners to the Lamb of God, as Mr. Kennard will direct them to-day with the eye of faith, as the Israelites in the wilderness looked toward the brazen serpent.

There was a judge on the bench compared to whom that young man Daniel was a mere Babylonish prig. He observed that the question whether or no "Mr. Fortunatus" was a saint was not before that court. This person Fortunatus was described as a saint in the document in evidence, and that dignity must be accorded him on the authority of the maker of the document, who was clearly more familiar with the quality of this Fortunatus than the Court was. It is clear that the point to determine was what day in the year is sacred to this saint. It is true the Court had not been able to find his name in the calendar, "but this does not prove that he has no day." At these ominous words the defendant certainly felt uneasy; "for," continued the Court, "there have, happily, been more saints in the world than there are days in the year, and every saint, therefore, could not have a particular day; but there is one day sacred to all those saints together who were not of sufficient importance to have days of their own. This day is sacred to St. Fortunatus in common with all the others, and the sum named in the bond therefore justly falls due on All Saints' Day." And this beautiful piece of justice was the issue of a suit for thirty dollars. But let us not regret that the sum was so small. If it had been thirty thousand dollars there would have been more lawyers in the case, and therefore more law—and therefore far less justice.

This charter of the Committee of Seventy indorsed emphatically the principle of "home rule." It provided mainly for municipal boards of five commissioners for the several departments, and gave the appointment of one commissioner absolutely to the Mayor and the election of four to the Board of Aldermen. It empowered the Mayor to remove at his pleasure all commissioners and other officers of departments appointed by him, and to remove "for cause" any commissioner elected by the Aldermen; "assigning his reasons to the Board of Aldermen," in the words of the charter, "in which case a majority of those members of the Board by whose votes said commissioner was chosen shall proceed to elect another commissioner in the place of the one so removed." Thus in the case of elected commissioners even the power of removal vested in the Mayor was final and could not be set aside by the Board of Aldermen, who were required to elect another in place of the officer removed. The Comptroller and the Corporation Counsel were to be "appointed by the Mayor and removable at his pleasure." This certainly is an influential and disinterested indorsement of the principle contained in the Costigan bill—to wit, the investment of the Mayor of New York, elected by and responsible to the citizens, with the power to control the subordinate departments of the municipal government, and to make a vigorous, efficient and harmonious administration. It is a little singular that the politicians and the party organs whose voices were raised in eulogy of these provisions of the charter of the Committee of Seventy three years ago, should now be howling so pitiously about the iniquity of the Costigan bill, and denouncing the proposition to bestow the power of removal upon the Mayor as corrupt, iniquitous and tyrannical. The people, however, who want a charter as a permanent law for the interests of the city, and not as a temporary expedient to subvert the purposes of the politicians, approve the principle of local responsibility, and will be glad to receive it even at the hands of the democracy.

penditures; but will spend in the various branches of administration what he deems fit, and have the public treasury supplied as need be.

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